stable form of itself: but this stability is created,
and the one permanent and self-existent status,
is that of the eternal Being whose Energy erected
the forms. But we need not therefore conclude that
the temporary forms are unreal; for the energy of
the being is real and the forms made by it are forms
of the being. In any case the status of the being and
the eternal dynamis of the being are both real, and
they are simultaneous; the status admits of action of
dynamis and the action does not abrogate the status.
We must therefore conclude that eternal status and
eternal dynamis are both true of the Reality which
itself surpasses both status and dynamis; the im-
mobile and the mobile Brahman are both the same
Reality.
But in experience we find that for us it is,.
normally, a quiescence that brings in the stable
realisation of the eternal and the infinite: it is in
silence or quietude that we feel most firmly the
Something that is behind the world shown to us
by our mind and senses. Our cognitive action of
thought, our action of life and being seem to over-
lay the truth, the reality; they grasp the finite but not
the infinite, they deal with the temporal and not the

eternal Real. It is reasoned that this is so because
all action, all creation, all determining perception
limits; it does not embrace or grasp the Reality, and
its constructions disappear when we enter into the
indivisible and indeterminable consciousness of the
Real: these constructions are unreal in eternity,
however real they may seem or. be in Time. Action